

THE EAST & WEST REVIEW

An Anglican Missionary Quarterly

CONTENTS

	Page
EDITORIAL NOTES - - - - -	67
ARTICLES :	
The Idea of the Missionary Society - M. A. C. Warren - -	69
Moral Effects of the War in China - Gilbert Baker - - -	77
Negotiations for Reunion - - Howard Chandler Robbins -	84
Oversea Students and War Conditions Mary Trevelyan - - -	89
REVIEWS - - - - -	93
Dom Bernard - - - - -	95

ISSUED BY

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
FOR THE S.P.G. AND THE C.M.S.

ONE SHILLING NET

Post free 4/6 per annum. Postage 1½d. per copy anywhere.



THE MISSIONS TO SEAMEN

with

ST. ANDREW'S WATERSIDE CHURCH MISSION

THIS SOCIETY IS BEARING
**THE BURDEN OF THE CHURCH'S
RESPONSIBILITY**
TOWARDS MERCHANT SEAMEN
EVERY PARISH SHOULD HELP

Please note change of address :

4, BUCKINGHAM PALACE GARDENS, S.W.1

Secretary

A. J. MATTHEW

General Superintendent

REV. G. F. TRENCH, M.A.

Persecution of the Jews

SUFFERING

always

MAKES or MARS

•

The Jews will be more than ever

A KEY PEOPLE

•

"Joint-heirs with Christ, if so be that we suffer with Him."

Rom. viii. 17.

CHURCH MISSIONS TO JEWS

16, Lincoln's Inn Fields,
London, W.C.2

SOME PROBLEMS CONNECTED WITH THE PROPOSED SCHEME OF CHURCH UNION IN SOUTH INDIA

By the Right Rev. C. D. HORSLEY,
Bishop of Colombo

Is.

NINETY-FOUR COLLECTS FOR THE CHRISTIAN YEAR

By the Right Rev. R. D. ACLAND,
Bishop of Bombay

Is.

A collection of original Post-Communion Collects, based on the teaching of the Collects, Epistles and Gospels.

•

SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
Northumberland Avenue, London,
W.C.2



The East and West Review

An Anglican Missionary Quarterly

*This Review is the property of the S.P.G. and C.M.S. with whom
the Missionary Council is associated on the Editorial Board.*

Volume IX

JULY, 1943

Number 3

CONTENTS

	Page
EDITORIAL NOTES - - - - -	67
ARTICLES :	
The Idea of the Missionary Society - - - - M. A. C. Warren - -	69
Moral Effects of the War in China - - - - Gilbert Baker - - -	77
Negotiations for Reunion - Howard Chandler Robbins -	84
Oversea Students and War - Conditions - - - - Mary Trevelyan - - -	89
REVIEWS - - - - -	93
Dom Bernard - - - - -	95

NOTE : *The Proprietors and the Editorial Board cannot hold themselves
responsible for the particular views expressed in the several
articles or on any pages of the REVIEW.*

THE SOCIETY FOR PROMOTING CHRISTIAN
KNOWLEDGE, Northumberland Avenue, W.C.2.

PRESS & PUBLICATIONS BOARD OF THE CHURCH
ASSEMBLY, Church House, Westminster, S.W.1.

Published Quarterly 1s. net

S. P. C. K.

THE CHURCH OF ENGLAND AT WORK

WORK FOR THE BENEFIT OF H.M. FORCES

Grants of books are made to Chaplains for men and women of the Services.

WORK TO DEVELOP THE CHURCH OVERSEAS

Medical training for men and women for the Mission Field.

Vernacular Literature for the Native Church.

WORK FOR THE CHURCH AT HOME

Grants of Bibles, Prayer Books, and Catechisms to assist Religious Education.

Maintenance of St. Katharine's College for the training of Women Teachers.

Grants of books for parishes.

*These are some of the ways in which S.P.C.K. works to
"Teach all Nations."*

*Continuance of this work depends upon the help received
from people and parishes.*

**SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE**

Northumberland Avenue, London, W.C.2.

EDITORIAL NOTES

SCHEMES OF UNION

CHRISTOPHER TATHAM in *We the Redeemed* claims three activities as necessary, on the human side, to a life of spiritual achievement—clear thinking, strong desire, and lively faith.

Such activities are necessary to the achievement of Christian Unity.

On the South India issue feeling is running high. There is no doubt sharp disagreement among readers of this REVIEW, who, thank God, are drawn from all sections of religious opinion.

It is not for us to take sides, but rather to point to materials and conditions for making up our minds.

Among the latest materials to hand are *Some Problems connected with the Proposed Scheme of Church Union in South India*, by the Bishop of Colombo (S.P.C.K., 1s.), which is a sane and moderate statement of some of the objections to the Scheme, and *A Vital Issue*, by G. F. Cranswick and Max Warren (C.M.S., 6d.), which first describes the Scheme, and then gives answers, again in a most reasonable way, to the objections of the objectors.

Along with these we may call attention to Dean Robbins' account in this present issue of the negotiations between the Protestant Episcopal Church and the Presbyterian Church of U.S.A.

Here the conferring Commissions have been led to lay down Basic Principles which, partly owing to the different circumstances, are different from those underlying the South India Scheme. They are better in that they avoid the awkward "interim period" by accepting "supplementary Ordination," intended to imply that "he who receives it is recognized to have been truly ordained to the ministry of Christ's Church, and that by the supplemental rite he receives such further grace of orders and such authority for the wider exercise of his ministry, as, according to God's will, may be conveyed through the action of the Church in and by which the rite is performed."

There is an admirable *Editorial* on the South India Scheme in the April number of THEOLOGY. This leaves two impressions on our mind: First, that there are limits to which Christians outside India can rightly interfere with a movement which can only be appreciated in its indigenous setting. "The Christians in South India have themselves to decide whether they ought to go ahead with the proposed scheme. Christians elsewhere can offer comment and criticism at this stage in the way of advice, and if the union comes into effect all the other Churches involved will then have to face (or refuse to face) the issues of principle by which their relation with the Church of South India should be determined."

Secondly, we are bound sooner or later to answer the theological question, What does Episcopacy mean in the Purpose of God? "It will be found that most of the other objections which have been raised against the proposed scheme in South India arise out of and depend upon the refusal to face this major question."

As to the three conditions of progress. We have all of us a long way to go in getting clear about the theological as distinct from the historical basis of episcopacy. Though the achievement of organic unity will be rendered far more difficult as long as we treat episcopacy merely as a practical issue, negotiations need not be given up on that ground alone, unless we decide that the government of the Church by Bishops is so gravely compromised by the Scheme as it stands that the proposals are contrary to the principles of Faith and Order as the Anglican Communion has hitherto interpreted them.* If that be our conclusion then it is our bounden duty openly to avow our objection to the Scheme.

That is where we must strive to think clearly.

Secondly, we must strive to maintain a steady desire for Unity according to the mind of Christ in His High-Priestly Prayer. For long we have been complacent and acquiescent, and slack in prayer. Nothing matters so much as the Unity of Christ in His brethren.

Thirdly, we must have a lively faith that Unity will come to pass. A great deal of the opposition to Schemes of Reunion shows beneath the surface an ugly disbelief which strikes a deadly blow to achievement.

It amounts almost to a determination that they shall not come to fruition. This evil spirit of defeatism which besets us all we must pray God to exorcize, each from his own heart.

A PROBLEM FOR THE CHURCH IN SOUTH AFRICA

The Bishop of St. John's (Transkei) has called a special synod for August 28th in order to consult with his faithful as to the desirability of appointing an assistant bishop, for whom the need is generally admitted—an innocent enough proposal on the face of it, but one which in this case happens to raise a vital principle of Church Order. For it is apparently common knowledge in the Diocese that it will be an African who will be proposed for appointment, and a bishop is a bishop in the Church of God and cannot confine his ministry to any one race or class. It would therefore come to pass sooner or later that an African bishop would confirm white people. So here is the colour bar in crucial conflict with the Church's Order.

Christians outside South Africa might assume that there was no case to argue. In Christ there "cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." But in South Africa the matter cannot be settled by quoting texts. It must be faced realistically.

It is said that no African priest of our Church in the Union is yet fit for the episcopate. It is said that there would be a great secession of whites from the Church of the Province if the step were taken.

But this argument is double-edged. Africans also have a sense both of racial and social solidarity and of Church Order. Already on the one hand they are being tempted to organize their church life openly and avowedly on racial lines, and on the other they might be led to transfer their allegiance to another communion, if one could be found which made less colour discrimination.

* See *Some Problems* p. 16. *Vital Issue* pp. 15-16.

THE IDEA OF THE MISSIONARY SOCIETY: ITS VALUE IN A CHANGING WORLD

By M. A. C. WARREN*

*What is the function of a missionary society in these days?
How can that function be fulfilled? This is my theme.*

THE Committees of the Society have given approval to a three-year plan of development for our work which involves a steady increase in expenditure in the coming years. The Committees have approved a recruiting programme which in the next five years is designed to recruit a minimum of 650 men and women for work overseas. And some of you will know that these plans lead up to the celebration of the 150th year in the life of our Society in 1949. A Three-year, Five-year, and Seven-year Plan.

Now, you know well that the possibility of any planning at all is due to certain facts :

- First*, the faith which trusted God in spite of recurring deficits ;
- Second*, the faith which believed God had certain lessons to teach the churches overseas and the Society at home against the coming of even more critical days ;
- Third*, the faith of ordinary Christian men and women members of the Society in the country, who in these dark days of war have seen God on the throne and heard again the Ascension Day command, " Ye shall be witnesses unto me unto the uttermost parts of the earth " ;
- Fourth*, the faith of the Committees which have accepted responsibility for the future ; and
- Finally*, the supreme fact that this faith is not a human achievement but the gift of God.

We are committed to the proposition that a life of faith is the only rational basis upon which to live. But because the man of faith endures as seeing Him who is invisible, it does not mean that his eyes are completely out of focus when it comes to that contingent world of men and things in which faith has to be proved by works.

It is of the works of our Society by which our faith must be manifested that I wish to speak for some minutes now. And as a text from which to hang what I have to say I would quote some words of one of our modern philosophers, Professor Hodgson, in his recent book, *Towards a Christian Philosophy*. One of his chapters opens with these words :

It is a common temptation of religious people to expect that God will miraculously preserve the domain of religious life from being subject to the conditions of life which obtain elsewhere.

* The Rev. M. A. C. Warren is the General Secretary of the C.M.S. The substance of this article was read at the 61st Annual Breakfast of the Church Missionary Society on May 5th, 1943. It will be reprinted as a pamphlet.

If I have one anxiety about the working out of those plans of which I have spoken, it is an anxiety prompted from time to time by remarks which I hear even in C.M.S. House, but which are much more common outside, which suggest that the temptation to which Professor Hodgson refers has proved too strong to be resisted. But resist it we must. And positively that demands from us that all the time every bit of our work shall be under the review of a most searching criticism to see whether it is adequate to the challenge of our God who is the worker in those very changes which are altering the shape of human society.

We have been accustomed during the past few years to look back to the founding of the C.M.S. in an age of revolution, of war, and of mighty changes. But we all too often forget that the first twenty years of storm and stress were succeeded by a century of unexampled prosperity in the life of our country, *and* that the influence of that century is still heavy upon us. If we are to derive inspiration and example from our past let us study the spirit of the first twenty years rather than that of the next hundred. Human life is always lived on the slope of a volcano. Our Society was born while that volcano was active. But our Society developed through most of its history while the volcano was quiescent. To-day the volcano is in full eruption again. If the significance of this passage from revolution through stability to revolution again is lost upon us, we shall fail to grapple adequately with the tasks that lie ahead of us in the next ten years.

I think it is important to say these things if only to show you that your Secretaries are not undertaking the burden of carrying through the three-year, five-year, seven-year plan in any spirit of light-hearted optimism due to a favourable balance sheet.

We recognize, as we hope all in our Committees recognize, and all of our members will come to realize, if they do not already, that the road ahead is one of great difficulty and of danger, however much faith may also believe that between those grim lions lies the road of opportunity leading up to the palace beautiful and the celestial city.

And it is for this reason also that I conceive it as part of my personal responsibility to the Society to be trying all the time to bring every consideration of policy to the test of first principles. Only as we understand quite clearly the purpose of God for His Church and the historic significance and meaning of those voluntary agencies through which so much of the activity of the Anglican branch of His Church has actually been and is being maintained, shall we be able to find our way through the complexities of this present time and of the coming days.

Let me illustrate this question of first principles by raising explicitly a query that must be in all your minds. Having regard to this changing world, and to the development of a Church truly indigenous in those parts of the world hitherto called mission fields, what is likely to be the future of the missionary societies? The answer to that question has its bearings on the life and work of every missionary society; but let us confine ourselves here to our own. The question merits a most careful answer both because the actual projection of three-year, five-year, and seven-year plans suggests that we believe that the Society has a future, and also because the very conception of a Society is under

a steady cross-fire of attack from a number of different directions. And there is the further reason that the working out of our own past policy overseas makes it imperative that we shall understand that the function of the Society is changing. I believe that our whole future depends on our appreciating the fact of this change, recognizing it as a glorious fulfilment of our past activity and convincing all our members that far from being the end of the Society it corresponds rather to that stage in the process of growth when the chrysalis bursts and the butterfly is released. Our greatest contribution to the Universal Church lies ahead.

I have said that this question merits a most careful answer. Let me be quite clear that any answer I here attempt can at best be in the nature of a prolegomenon to that reply which must be made by the whole Society. As a step towards that total response I would commend to you this exercise—the getting out of the Report of the Commission published in 1934 under the heading “Looking Forward” and its careful study in the light of events since its publication.

The particular section of that Report to which I would direct your attention now is the one entitled, *Policy of Diocesanization*. There we read :

The Commission recommends that the Society should reaffirm its adherence to its declared policy of diocesanization, i.e. of transferring initiative and control from the mission organization in its various fields to that of the dioceses acting through their synods or councils.

It makes this recommendation on the following grounds :

- (a) Any indigenous Christian community called into being by the missions of the C.M.S. will naturally become an integral part of the duly constituted local branch of the Anglican communion.
- (b) The growing national consciousness in many countries makes it urgent that the young churches overseas should be freed from all appearances of Western domination.
- (c) The experience of the past ten years, in which the work of the Society in some areas has been conducted on a diocesan basis, has proved that this policy tends to create in the churches a sense of responsibility both for self-support and witness.
- (d) By a policy of diocesanization the Society will help to ensure that Evangelical principles take their due place in the life of the whole diocese.

The report goes on to say :

The adoption of the policy of diocesanization implies that as far as possible the machinery of a mission should be regarded as of a transitional character until such time as the activities of the mission are centred in and controlled by the Church or diocese.

The pace at which diocesanization develops varies, of course, with different areas, and even within the same area. But its goal is the independence of the local indigenous Church as far as external control is concerned. The direction of policy, the location of missionaries, the management of institutions pass from the society to the church. There will, I am sure, be no one here who does not see in this process a real measure of fulfilment. The fact that over wide areas the process is not yet complete or likely to be finally completed for a great many years to come does not affect the development or our judgment as to its desirability. A certain task committed to the Society in 1799 is within sight of completion.

Missionary thinkers have sometimes spoken of this completion as involving the Euthanasia of the Society. I want to give three reasons for thinking that Euthanasia is quite the wrong word, three reasons which would suggest that we should be more accurate to think of this stage in development as being in fact "the end of the beginning."

The *first* is that in no case of which I have heard does the indigenous church which assumes control envisage itself as accepting full financial responsibility for what it has taken over. Very few of the overseas churches are in a position to contemplate the provisioning of even a fraction of what the missionary societies have maintained. When every allowance is made for the fact that an indigenous church will not organize its life in the same way as missionaries organize it, yet it remains true that specialist institutions in the way of schools and colleges, training institutions and hospitals are beyond the financial competence of most indigenous churches at their present level of economic development.

They are therefore relying on money to be sent to them from those sources which have found their past channel of expression in the missionary societies. That is the first reason.

The *second* reason is that missionaries from the West are still needed as much as they have ever been, though the particular contribution asked from them may in some areas be different from the past, and their own individual relationship to the indigenous church will be that of servant rather than director. It would be a fatal and disastrous impoverishment of the younger churches if there were any slackening of the supply of men and women from this country in any space of years which the mind can envisage. And this conclusion is reached on the evidence presented quite explicitly by the responsible leaders of indigenous Christian opinion in every country where the C.M.S. is at work.

Missionaries, therefore, will be wanted.

My *third* reason is a more general one, and concerns the need to scrutinize very carefully the concept of independence in relation to any church. If by independence is to be understood that state of being characterized by the poet in the words,

I am the master of my fate,
I am the captain of my soul,

then we have a concept that is based on an illusion, and a devilish illusion at that, for it is but an expression of the fundamental sin of pride. There is no spiritual survival value in any ecclesiastical polity which finds its criteria of distinctiveness in a disavowal of its own radical dependency. It is, I believe, precisely here that we can, as Evangelicals, find one of our particular grounds for support of the idea of the Christian ministry enshrined in our Prayer Book formularies and expressed in the historic episcopate. Our church order does bear witness to, and we believe safeguards most adequately, that sense of dependence and of mutuality without which there can be no One Holy Catholic and Apostolic Church.

I give that as my third reason because I am prepared to argue that as a matter of fact the missionary society as we have known it in the past, and as I can see it developing in the future, is the fittest instrument for giving practical expression to that sense of dependence between the sister churches of which I have spoken.

For those three reasons, then, I believe that the completion of the task of diocesanization will be only the end of the beginning of the life of the missionary society.

But it is of importance at this point to consider one quite practical problem that faces the Society in this transition period. Unless this is clearly faced and the line of development laid down so that all may appreciate it, there will be continual and grave misunderstandings between ourselves in this country and the Church overseas. The problem concerns the first of my three reasons—the financial one—why the day of the Society is not over.

The argument as one oversea Bishop has already put it to me runs as follows :

Diocesanization in our area is complete.

The local church controls all matters of policy, it locates the missionaries. But as yet the resources of the local church are inadequate to maintain the specialist institutions, and in particular it cannot finance the training and maintenance of an adequate indigenous ministry.

Therefore, as you (the missionary society) act as the almoner of the Church at home, will you please send so many thousands of pounds for me to use at my discretion for the building up of an indigenous ministry ?

I will not ask you to consider at this moment the not unimportant question of whether the arbitrary assumption of such great discretionary powers by a Bishop acting on his own is a development we want to encourage, however much we may feel sympathy for the immediate objects he has in view. What I want to direct your attention to is his phrase that the missionary society is the almoner of the Church at home. And that particular Bishop meant explicitly that the missionary society was nothing but an almoner.

It is here that we have need to get back to consider some first principles. The Society, as we understand it, is first of all a voluntary association of men and women who share a definite concern for the extension of Christ's Kingdom, who have come together on that basis and for that object, and who, being agreed on certain principles as to how this work shall be done, continue in association to this end. That, fundamentally, is the Society. Missionaries are personal representatives of those who have formed this Society. Money is raised to support these representatives. Certain officers are appointed to administer the funds. There you have the nature of the Society as expressed in fundamental terms. Those fundamental terms are in no way affected by the successful work of the missionaries resulting in the establishment of an indigenous church. The process of building that church has no doubt involved for the Society the taking on, for a certain period, of peculiar responsibilities. But when in due course these responsibilities are transferred to the local Church, that does not

abrogate the original terms on which the Society came into existence. The Society by shedding certain temporary responsibilities does not thereby change its character.

The Commission was quite clear about this, and urged :

That the Society should make it clear at home and in the mission field that in order to continue its full contribution to the work of the Church overseas :

- (a) it must be able to maintain its character as an Evangelical Society ;
- (b) it must be satisfied that the grants which it makes are calculated in each case to stimulate and not weaken the life and witness of the Church ;
- (c) it must preserve freedom to survey the whole field and to give help where it considers that help to be most needed.

Let me be equally clear that this does not mean that the Society suddenly withdraws its support from an area that has recently become diocesanized. Far from doing so, the Society recognizes its responsibility for standing by and helping the new diocesan unit. This help continues to be given in the first place as always in terms of men and women. Then, secondarily, grants are made. But the Commission recommended that these grants should be on a diminishing scale so that there should be no suggestion of endowing the Church with foreign money.

These are matters of very far-reaching principle, and it is of the utmost importance to all concerned that there should be the clearest understanding on these points. The Society is not an organization for getting money out of Christians in England and giving it to another body of Christians somewhere else. That may be a proper activity for some duly constituted organization, but it is not the function of the Society as we understand it.

From the earliest days of the C.M.S. we have seen a peculiar value in what I may call the "personal" approach to missionary work. The personal relationships between missionaries and the secretaries of their areas ; the personal links between missionaries and those who support their work ; the personal links between supporters of the Society within the Associations and between Associations and Headquarters—these have been the very heart and soul of our life as a Society. The immense spiritual force represented by the fellowship of the C.M.S. has been a tremendous thing in our history. I confess to a feeling of profound dismay and an alarm which I cannot exaggerate as I look back on past years, and I would remind you I have been in the C.M.S. all my life, and consider the degree to which the pressure of modern life and the complexity of the work at Salisbury Square has reduced this personal emphasis. To its progressive restoration I intend to dedicate my energies for as long as I am allowed to serve the Society.

When these fundamental points are appreciated it becomes much easier to see the place of the Society in a changing world. I would like to remind you of an analogy which I have used on another occasion and describe the Society as in the nature of a religious order.

A religious order, as that has been understood in the history of Christendom, is a voluntary association of persons bound together by a common desire to serve God in a particular way and having an agreed basis or rule of life which gives its distinctive character to the Order. One has only to think of the three great missionary Orders of the Church of Rome—the Dominicans, the Franciscans, and the Jesuits—to see how this applies. The Church of Rome, which is by far the most successful missionary Church of all, has recognized the wisdom of working through voluntary associations of dedicated men and women.

Protestantism with its different ethos has developed societies instead, but there is a fundamental similarity whose theological basis I have developed elsewhere.* Our Society, consisting of men and women dedicated to God for a certain purpose, united in a fellowship of prayer, almsgiving, and service, offers itself to God for His service in His Church anywhere in the world.

Let us be clear what this does not imply so that we may see what it does imply.

It is no responsibility of ours to decide in what fashion the churches overseas shall finally come to express their faith in God in Christ. They may and surely will develop forms of worship quite unlike our own. It is no business of ours to say what form of church organization they must develop. In so far as our Anglican order enshrines permanently valid principles, it is probable that those principles will be accepted and adapted for local use. What we are responsible for is to forward by every means in our power the task of world evangelization, to offer our services to the churches overseas, and to see to it that there is never wanting in those churches, so long as they desire it, a steady supply of men and women who have themselves discovered Christ as Saviour and Lord, and who in their experience of Him have made their own those distinctive evangelical insights which we believe to be our particular contribution to the Universal Church. We believe that this end can be best served through the historic missionary societies, our own Society in particular, and that it is through the very intensity of the personal emphasis within them that the ablest men and women can be secured to serve the Church overseas, the deepest quality of prayer called forth, and the largest amount of money raised. And what is quite as important, a missionary society can be one of the effective instruments through which the members of the churches overseas can be brought into touch with the life and thought of the Church in this country, and can make their own contribution to it.

But the societies are important not only because they safeguard this personal emphasis; they are also important because they demonstrate most successfully the fact of human dependence. Everything in the life of the Society makes for dependence because only in the interdependence of its various members does the Society live at all. That is also why a society is such a salutary experience for the gifted individualist. Brilliant individualists are often impatient of societies,

* *The Church Missionary Society: A Study of its Nature and Function.*

impatient of anything that cramps their particular style. Generally speaking, the Church overseas as well as at home is served best by those who allow that individual ability to be disciplined by acknowledged dependence. Our Society has proved its capacity for using brilliant individualists, conserving the good things in their achievements for the use of the whole community, and at the same time contributing some little perhaps to that final sanctity which is God's will even for individualists !

There remains one last point I want to make. It is both an argument for the continuance of missionary societies and an indication of their contribution to the world task of the Christian Church when the war is over. We are living in a highly mechanized world in which the machine has so far mastered its maker. In essence the war is a struggle about how to master the machine. The German solution has been to start the myth of a super race, and in the process to reconcile their own people to a temporary serfdom in order to generate the power to enslave the world. It is against this solution of the problem that the United Nations are fighting. But there is as yet no evidence that we have any alternative solution to the problem of mechanization. It is the part of elementary wisdom to recognize that all those factors which have led to the emergence of the omniscient state in Germany are operating here in England. To say "It can't happen here" is to be blind to the fact that it is already happening. There is only one power which can meet the challenge of the impersonal state, and that is a spiritually revitalized democracy.

I wish I had time to develop this theme. You will find it superbly done in Herbert Agar's book, *A Time for Greatness*. Suffice it now to say that we are citizens at the same time as we are Christians. The experience of the continental countries has abundantly proved that if as a Christian you ignore your responsibilities as a citizen you soon cease to be free to enjoy your privileges as a Christian. God does not "miraculously preserve the domain of religious life from being subject to the conditions of life which obtain elsewhere." The strength of a democratic community is the strength of its voluntary associations and their genuine vitality.

But let us be wide awake to the fact that there are also within the very life of the Church itself forces making for the mechanization of life, tendencies towards bureaucracy and centralization which are the death of community and effectively prevent the Church from being the inspiring soul of the democratic nation. The voluntary association has a vital contribution to make to the life of the Church no less than of the State.

We go forward then into this bewildering new world with all its difficulties and dangers, knowing that in our Society as a voluntary association is vested a great responsibility, and that if we are faithful to our foundation principles God will be able to do new things through us as a Society, new things for our own nation and for the world community, new things for the extension of His Kingdom in our own land no less surely than in lands across the seas.

MORAL EFFECTS OF THE WAR IN CHINA

By GILBERT BAKER*

MORAL EFFECTS OF FIVE AND A HALF YEARS OF WAR

MANY of the bombed areas of Kunming have now been rebuilt, as we have not had a raid for more than a year; and the same is true of other cities in China, especially in this western part of China where houses of wood and mud brick are easy to put up. The house where we are living is built in this style, on the site of an area which was devastated when twenty-seven Japanese planes flew over and opened their bomb racks on this part of the town one Sunday afternoon in the autumn of 1940. But there are other scars of war which do not heal so quickly, and if we are to have a clear picture of China and an understanding of what war means, we must take account of the serious moral strain which the country has undergone. When we remember the tremendous dislocation and upheaval, not only of families and fortunes, but of traditions and ideas, we need not be very surprised if some of the heroes are feeling the strain. The Chinese are not supermen any more than were the British in the Battle of Britain, and we shall be wise to bear in mind the war-weariness that must come to any nation after such a long struggle.

One way in which this is shown is that the war in China is no longer a very common topic of conversation. You do not hear the old patriotic songs which were so popular and inspiring in the first years of war. Parades and slogans have a rather official air. The great distances and the rather strict censorship of war news mean that for most people the war has become somebody else's concern. We did begin to be unpleasantly aware of it last May when it seemed that the Japanese might advance up the Burma Road to threaten Kunming, and the great numbers of Burma Chinese refugees who came here, often after weeks of walking through the Yunnan hills, certainly brought the war much closer home. But even then news was strictly limited, and the visitor to Kunming would hardly get the impression of a people engaged in total war. When you go down the brightly lighted streets at night (Kunming has no black-out), you might think you were in a prosperous peace-time city in the middle of a gold rush; and you would not be far wrong. There are goldsmiths shops in the main street doing a brisk trade with people who have made profits on rising prices and war-time inflation and want something more solid than

* The Rev. Gilbert Baker is a priest of the Diocese of Hong Kong, at present working in Kunming.

newly printed notes. Anyone who has things to buy and sell can make a good living; peasants come in from the country with fruit and vegetables, and return with pockets bulging with paper money. Shops are stacked with tinned goods at fabulous prices (a one-pound tin of butter costs three pounds sterling), which makes one realize what non-essentials must have come up over the Burma Road; while the rich folk who ride in smooth-running Buicks and Lincoln straight eights almost make one forget that the Burma Road is closed, and that petrol, if you had to buy it on the open market, is £475 sterling for a drum of fifty-three gallons. Nor are the high prices confined to imports which are now unobtainable. The price of "public rice," the cheapest kind, though the most nourishing, for it is unpolished, for which people must queue up and can only obtain after long waiting, was raised from \$48 to \$80 on New Year's Day, just after a Central Government scheme of "price control" had been announced. This means an increase from about eleven shillings to one pound per "sheng," of which a family of three can eat at least four in a month.

The people who suffer most under these conditions are the salaried classes, especially teachers and university professors, who find it extremely hard to keep up with the tide. All those who receive their money from abroad, including foreign residents, have also been quite severely hit, and it is interesting and perhaps salutary to find ourselves in the lower class of society, for whom most things we see in the shop windows are entirely out of reach. The third class of people to be severely affected is the army, though conditions vary; but one may judge from the fact that during a recent recruiting drive in the town a great many able-bodied men fled to the country, and many of the shops closed, that the lot of the common soldier is not an enviable one.

One present outcome of this long torment of war is the growing prominence of authoritarian views and the strengthening of centralized authority at Chungking. There has been a concerted attempt to regiment youth by the San Min Chu I Corps. A big camp for students was held near Kunming last summer at which Party Principles were expounded by a professor, now in political service, who has authoritarian sympathies. Discipline is certainly needed by Chinese young people, and it may be a good thing to see students marching by in neat uniforms. We must sympathize with the great task of the Chinese people in establishing unity and order, and what increases efficiency, particularly in time of war and in the difficult conditions of refugee life, must certainly be welcomed. However, it may be wise to take warning from the histories of other Youth Corps and to ensure that while stirring young people to united action against the enemy, future governments do not employ these Corps to create subservient, docile supporters for themselves.

Finally, to close the gloomy side of the picture we must all be aware of the acute disappointment which the Chinese have suffered because of the Allied reverses in the Far East in 1942. The enthusiasm with which the American and British entry into the war was hailed, was quickly followed by bitter disillusionment. Perhaps because Hong Kong and Burma are closer to China than the Philippines and Honolulu,

the brunt of the ill-feeling has fallen on Britain. It was natural for the Chinese to feel slightly self-satisfied that the great British Empire had cracked up in a few months against the same foes whom they had resisted for five years, and old doubts and criticisms were recalled. Lack of preparation and mutual understanding during the Burma campaign added to the trouble, and the feeling that Britain was more concerned with Europe than with the Burma Road was hard to bear. Incidentally these feelings were not propagated by the many Chinese refugees from Burma who flocked into Yunnan, though both they and the Chinese who have come out of Hong Kong are aware of the weaknesses of administration and defence in those two places. Many of those who cannot speak Chinese have been allowed to migrate to India. Others from Burma, after staying in refugee camps (some are still here), have started on the long trek to their native provinces of Fukien and Kwangtung.

The gradually changing fortunes of war in the Pacific will, it is hoped, alter these misunderstandings between the Allies. The British and American relinquishing of extra-territory rights has of course been a great step forward; and the visit of the British Parliamentary Mission was a real success. But this is not enough. If the common peoples of China and the West are to understand each other, we on our side must realize that our Chinese Allies have a different outlook on the war from that of the other United Nations. For them it began in 1937; its battlefield is China, and alongside the fighting is a great programme of reconstruction and the necessity of keeping internal order. The Chinese in thinking about the post-war world are sometimes afraid that they will, after all their effort, be expected to play second or third fiddle to Britain and America and Russia in a new world order. Our fighting forces in contact with the Chinese may not be so willing to make these allowances as those who have a longer memory of China's sufferings; but it is important that they should know something of China's background before they go home, for they represent a cross-section of British and American public opinions; and it is between the men in the street of all the countries that understanding must come.

MORE ENCOURAGING FACTORS

We have deliberately looked at the darker side of the picture first, but this must not blind us to the real achievements that are still going on, especially on the material side of reconstruction. The building up of industries has been severely hampered by the closing of the entrances to China except by air. Even so, people in England hardly realize what a number of things the Chinese are manufacturing for themselves; there is a surprising number of factories tucked away in safe recesses among the hills making wire, or electrical fittings, glass, tins for tinned oats and fruits, as well as others of a definitely military character. Smaller factories like those run by Co-operatives are sometimes on a hand-power basis, where leather goods are being made, and printing and tool-making going on in conditions similar to those in England before the Industrial Revolution. There is an ingenuity and resourcefulness

about the Chinese which in part makes up for their lack of technical training and their rather careless regard for machines. They have not been beaten by the lack of petrol which has come with the closing of the Burma Road. A new fleet of buses has appeared on the streets of Kunming in the last year since the loss of Burma; there is a lot of iron piping around the driver's seat, and that is the charcoal-burning apparatus. Charcoal-burning trucks are not new to China, but they have been greatly developed in the last year. Other trucks run on Diesel oil, and this heavy type of oil is now being tapped in Kansu Province in the North-west. An even more important discovery perhaps is that engines can be run on the vegetable "Tung" oil, for this is one of China's most important products. Tung oil (mostly used for paints), tin, and tungsten are the three chief exports by which China is paying for foreign aid; and to this we may add a fourth, namely tea.

Kunming is a town of contrasts, and although to the professor with his Peking nostalgia and to the ex-Shanghai business man it is not the real China, it still remains an important cross-section of the China that is—war-time, migrant China imposed upon the background of the backward South-west. So that among the beacons of stability in this war-weary China are the universities which preserve an intellectual steadiness and integrity, not spectacular, but important as an influence. Much has been said about the universities with their continued hard-living conditions, teachers struggling to keep up with rising prices, living in one or two rooms, often in almost city slum conditions; others settled in the country have brought their studies back to the soil, and are learning to cope with Yunnan peasants and finding out perhaps more about the real China than they used to on the spacious campuses of Peiping and Tientsin. Students are still having a rough life; many are undernourished and ill-clothed, and though all of them can receive aid from the Government, it is hardly enough to support life. Yet their interest in learning does not seem to abate. Students crowd the doors of classrooms to listen to a lecture on Shakespeare. A popular professor talking on the origins of Taoist thought will draw a huge crowd, and so will a concert of classical gramophone records. But what is going on in those students' minds? Are they listening creatively, or are their studies and interests a kind of drug to help them forget their uncomfortable conditions? There are many educational problems—that of keeping up standards when school-teaching is the worst paid profession, relating scientific training to the actual needs of the community, Government interference of an unintelligent kind, and the tendency of research students to live in a world remote from reality. But against those things there is a very fine spirit of determination to preserve freedom of thought and inquiry. Very few university teachers have abandoned the academic career for a more lucrative way of living, though they have had the opportunity. Despite their lack of equipment, especially scientific instruments, and the stoppage of new books and learned journals coming into the country, teachers and research men are doing their best to keep up standards and find materials on the spot. For instance, the South-west Associated Universities, the combination of the three great universities from North China (Tsing

Hua, Peking National, and Nankai) have a research institute on population and census, another on radio; a professor of sociology has gone off to the west of the Province to give lectures to the army on Chinese culture, before they go up to the front to defend it. Geological and geographic expeditions go out into the countryside, which have already given such good results to the botanist and entomologist. From Yunnan University a group of anthropologists have done some interesting field work on different types of villages, comprised of Chinese and native tribes people, and this formed part of the material for the recent conference of the Institute of Pacific Relations in America.

The barrier of the mountains between Yunnan and India is also being surmounted, literally, by an increasing number of visitors who can fly in, and we are not quite so much cut off as we were last year. The Reader of Chinese Philosophy at Oxford is spending a year here, living for the most part in a village near Kunming with some of China's most distinguished philosophers, and his coming has paved the way for two other interesting visitors from England. The Regius Professor of Greek in Oxford has recently arrived in Kunming and has had a very warm welcome from the Universities. Although Greek students are the exception in China, many scholars are deeply interested in the Greek way of life and thought and in comparing it with that of China; in addition this British scholar is much concerned with educational problems, and has recently devoted some study to the developments of German education, both before and after the Nazi revolution. He can therefore offer valuable guidance to China. The second visitor whom we expect shortly is a distinguished Cambridge Professor of Bio-chemistry, who is already a student of Chinese, and in addition to his scientific work is known for his outspoken radicalism in politics and for his interest in the relations of science and religion. His visit therefore should be stimulating to the Chinese at many points.

Another way in which the Chinese universities are breaking down their enforced isolation is in the sending of students abroad. The Government has chosen a group of practical science graduates to continue their studies in England, and this scheme has the co-operation of the British Government. Meanwhile a number of students have joined the Chinese Air Force and have been sent to America to train; others have gone down to India as interpreters for the Chinese Expeditionary Force; others are doing the same kind of work with the American Army. All this brings them into wider contact with people of other nations. They are forming their own opinions on the Indian question, and experience of other lands and people is no longer confined to the chosen few who used to go abroad to seek their fortune or a Ph.D. The Yunnan Provincial Government, realizing its backwardness in education, is also preparing to send a number of its young men to America, and they are now having special English classes for a year before they go.

LIFE OF THE CHURCH IN CHINA

I think the Church has also suffered from the waning of enthusiasm from the time when the war began, but this is not entirely deplorable because we know now that we cannot always live on the crest of the

wave as we did in the challenging days of 1937-38, when the political and religious life of the country, or at least of the capital, often seemed centred round Bishop Roots's tea-table in Hankow. As in England after 1940, the lull came, and with it the difficulty of keeping up the same pitch of interest in the moral and spiritual implications of the struggles. But those thoughtful Christians who see beyond the matters of the moment have probably grown in the depth of their convictions. As in the West, the humanist interpretation of Christianity is more and more questioned. Dr T. C. Chao of Yenching University, who spent a year at our Student Church here, became more and more Church-centred until he received episcopal ordination before returning to Peiping where he was caught by the war. After being imprisoned for his convictions, he was released, and is now under surveillance by the Japanese, but he is still able to do a certain amount of work for the Church there. The full story of the hardships and heroism of Chinese Christians in occupied China remains to be told, though we already know of their generosity to foreign friends who were interned. In Free China our Christianity is perhaps less courageous; social service is not quite so prominent as before, partly because the churches do not have very strong resources, and partly because the Government is more and more making itself responsible for these programmes.

The inflation has of course hit the Chinese badly, since so much of their money comes from abroad, and the Chinese pastor, with the school-teacher, has filled the most depressed of all callings. But this is at the same time a challenge to a greater degree of self-support, which is in some part being met. In our Anglican Church ("Chung Hua Sheng Kung Hui") in this district of Yunnan-Keichow, Bishop Y. Y. Tsu, Assistant Bishop to the Rt. Rev. R. O. Hall, has almost no regular help from foreign Mission Boards outside his own salary and those of foreign missionaries. All the rest, he and the local churches have had to raise for themselves. Giving has increased, not only from people with rising incomes, but actually too from those who are living on salaries. I believe there is even more opportunity to raise large sums from China now, and in that way we should not have to lose so much money from abroad through the pegged exchange.

In our student work (in Government non-Christian universities) with which I am most familiar, we are now faced with an on-coming generation of students who do not come from Christian schools, as many of the earlier groups did in the first years of the migration. They have very little idea of what Christianity is, and although they would like to learn, many of them get discouraged when they find it is not something which can be learned out of a text-book. In fact the common idea of regarding the Bible as a text-book leads to curious ideas, and lays students open to danger of reading it in a merely mechanical way without thinking. But among some senior students and younger university students there is a real and deepening interest in the Christian Faith, for they see that it is somehow part of the warp and woof of the West, and they want to find out what it is; furthermore, they suspect that it is something which China lacks. We have had several discussions on such subjects as the relevance of the Old Testament prophets, as

well as on outlines of recent Christian books, such as those by the Archbishop of Canterbury and Reinhold Niebuhr. It is interesting to find that among the non-Christian professors there are some who are keen to read advanced books on Christian thought.

On the practical side the churches in Kunming can point to a certain co-operative effort in helping the refugees who came in from Burma last year; the Y.M.C.A. service-to-soldiers group of young men and women have been down to the Indo-China border region, while another stimulus to active service has been the coming of the Friends' Ambulance Unit, a party of more than fifty young English pacifists who are driving trucks all over China, convoying medical supplies, and establishing ambulance units at different sections of the fronts. They have enlisted a number of Chinese boys, most of them from Christian schools, and, with one Indian member and a group of Americans working with them, are on their way to becoming a very fine international Christian fellowship of service.

But the Church is still weak. There is a demand for a higher type of ordained minister, better educated and with a higher standard of personal character; but the candidates are few, and unless the ministry can be put on a basis of better security and better training the vocation cannot draw the best type of Christian student. The Christian leaders we have are very fine, but they stand out as exceptions in a sea of mediocrity. We have a long way to go before the Church in China can stand strongly on its own feet, but at least a closer contact with the churches of the West, and of neighbouring India, will save Chinese Christians from the sense of loneliness which makes their job so hard.

WHAT DOES CHINA NEED FROM BRITAIN?

I feel the most important thing is contact. China must not be allowed to become a closed country. People must be kept in touch with what the common people are saying and thinking in other countries. We need literary and learned periodicals, and more visits like those I have described. Music of all kinds, especially gramophones and records, would be regarded as a tremendous boon. A Sino-British Association is being formed here and is considering showing films. If they are not all war films but include "documentary films" on English social life and opinion, that would be a real contribution. In the same way there is talk of making documentary films of Chinese life, and if this can be done in an unbiased way it will perform a valuable function. More important, perhaps, the thinkers who are concerned with post-war reconstruction should get together with similar elements in China *before* the war is over and build the foundations of a really new order for East Asia, based on co-operation and not on domination, on cultural exchange and not revenge, which will become a vital creative part of a world community in which no country will be more than four flying days from any other.

NEGOTIATIONS FOR REUNION

By HOWARD CHANDLER ROBBINS*

NEGOTIATIONS looking towards the union of the Protestant Episcopal Church and the Presbyterian Church in the United States of America, the largest of the Presbyterian churches, have been carried on intermittently for more than fifty years. The initiative was taken by the Protestant Episcopal Church. In 1886 the Bishops in Council Assembled declared their desire that the Saviour's prayer for unity might be speedily fulfilled, their belief that all who have been duly baptized are members of the Holy Catholic Church, their belief that in all things of human ordering or choice, relating to modes of worship and discipline, or to traditional customs, "this Church is ready in the spirit of love and humility to forego all preferences of her own," and their conviction that "this Church does not seek to absorb other Communions," but rather to co-operate with them on the basis of a common Faith and Order.

The House of Bishops then defined this basis as :

1. The Holy Scriptures of the Old and New Testament as the revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the means of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

In 1888 this declaration was reaffirmed with slight modifications by the Conference of Bishops of the Anglican Communion held at Lambeth Palace, and thereafter has been known as the Chicago-Lambeth Quadrilateral or the Lambeth Quadrilateral.

The House of Clerical and Lay Deputies concurred with the House of Bishops at General Convention in Chicago, and a Commission on Unity was appointed which issued a general invitation to other American churches to confer.

The Presbyterian Church in the United States of America was among the three churches which accepted the invitation, and extended conferences followed. The Presbyterians declared themselves ready to accept the Holy Scriptures, the Nicene Creed, and the two Sacraments as principles of unity. They were not ready to accept the Episcopate as the Episcopalians held it, and offered as a counter-proposal the statement that "mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity." Negotiations accordingly lapsed.

In 1928 a Commission was appointed under a resolution offered in General Convention by the Bishop of Western New York, Dr. Charles Henry Brent, to confer with Commissions representing the Methodist

* The Very Rev. H. C. Robbins is Vice-Chairman of the Joint Commission on Approaches to Unity.

Episcopal Church and the Presbyterian Church in the study of matters of Christian Morality, looking toward organized unity. These Commissions were happily able to report that "so far as other than theological and ecclesiastical factors were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity." The Commissions were authorized to continue their conferences and to widen the scope of them to include theological and ecclesiastical factors.

Conferences continued to be held regularly, but while the Methodist Episcopal Church was engaged in the great and successful task of uniting Methodism in America, they centred in the negotiations between the Episcopalians and the Presbyterians. In 1937 the General Convention of the Protestant Episcopal Church invited the General Assembly of the Presbyterian Church in the United States of America to join in making the following declaration:

"The two Churches, one in the Faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union."

In 1938 the General Assembly joined in this declaration.

Soon thereafter the Commissions representing the two Churches met and drew up an impressive statement of "Things Believed in Common." In view of a widely publicized charge that Presbyterians do not believe in the divine origin of the Church, it may be noted that the sixth of these "Things Believed in Common" reads, "They are agreed in the faith that the Church is grounded not in the will of man, but in the eternal will of God, Who gathers men into a fellowship rooted in Christ and sustained by the power of His Spirit"; etc. The Commissions also drew up a list of "Things that Might be Undertaken in Common," recommending among other things that appropriate measures be taken to secure, on a regular basis approved by the authorities concerned, the mutual admission to pulpits, as occasion serves, of the ministers of either communion. General Convention responded by amending Canon 24, *Of Persons not Ministers in this Church Officiating in any Congregation Thereof*, to read, "Provided, that nothing herein shall be so construed as to . . . prevent the Bishop of any Church or Missionary District giving permission to a Minister of any Church with which this Church has entered into a declaration of purpose to achieve organic union to preach the Gospel . . . in the Church, on special occasions." As the Presbyterian Church in the United States of America is at present the only Church with which the Episcopal Church has declared its purpose to achieve organic union, this revision of the Canon places its ministers in a preferred position.

The Commissions also proposed a Concordat the immediate purpose of which was to provide means whereby each Church may, wherever it seems locally desirable, assume pastoral charge of the members of the other Church and offer them the privileges of the Holy Communion. It was proposed that provision shall be made for such a mutual extension of ordination as shall make it possible, where locally desirable, for

presbyters of either Church to minister the Word and Sacraments to members of the other Church. This proposal excited so much opposition among certain groups of Episcopalians that it was decided not to recommend it immediately to General Convention for action, but to refer it first to the Lambeth Conference for an advisory opinion. As it closely resembles the so-called "Australian Proposals," doubtless it will be dealt with concurrently.

Other proposals, such as that of Dual Membership and of Joint Ordination, were considered, but the former was found to be unacceptable to the Presbyterians, and the latter was eventually superseded by proposals far more wide in scope which made further consideration of it unnecessary. The new proposals, set forth by the conferring Commissions in 1942, are the so-called "Basic Principles" proposed for union, together with suggested co-operative arrangements.

The "Basic Principles" are not a blueprint for the United Church, but a statement of the essential principles of faith, worship, and government upon which there must be agreement if the United Church is to come into existence. They may be summarized as follows:

1. The Bible shall be the rule of faith and life; the Apostles' and Nicene Creeds the statement of the Church's faith; the Confession of Faith (Westminster) and the Book of Common Prayer shall be held to contain the system of doctrine taught in Holy Scripture, as the two Churches have respectively received it.

2. There shall be freedom in forms of worship unless and until the United Church agrees on a common form. Provision is made, however, that baptism shall always be by water and in the Triune Name, and that in the celebration of the Holy Communion, Bread and Wine shall be used, and the service shall contain at least a commemoration of our Lord's death and passion, and the recital of His words and acts in the institution of the Sacrament; a prayer of thanksgiving and consecration; a presentation of the elements to God and a self-offering to Him of the communicants; an invocation of the Holy Spirit; the Lord's Prayer; and the Apostles' or Nicene Creed as a symbol of the Faith and Unity of the Church.

3. The government of the Church shall be administered through a series of graduated councils or judicatories, such as the vestry or session, the diocese or presbytery, the Synod, the General Convention or General Assembly. In these councils or judicatories, the bishop, the presbyters, and the laity shall have co-ordinate powers constitutionally defined. The Bishop, as chief Pastor, shall perform the spiritual functions constitutionally assigned to him, among which shall be to shepherd the congregations within his diocese or presbytery, to take special care for the spread of the Gospel and the increase of the churches, to counsel with pastors and candidates for the ministry, to officiate in the presbytery on behalf of the whole Church at ordinations, to preside at or take order for meetings of the diocese or presbytery, and at inductions, installations, and at similar offices. The presbyters shall retain all of the duties and powers now provided in the Constitutions or Canons of the Uniting Churches, unless and until otherwise ordered by the United Church.

4. The ordaining of presbyters or priests, and the making of deacons or licentiates, shall be by Bishops and Presbyteries; consecration to the Episcopate, by at least three Bishops and the Presbytery of jurisdiction.

5. The Ruling Eldership shall be adopted. Ruling Elders shall be communicants of faith, wisdom, and character, chosen by the members of a local church, to share with the pastor in the oversight and leadership of the congregation, and to serve with the minister in the superior councils of the Church when elected thereto. They shall take vows of loyalty to the doctrine and government of the Church, and shall be set apart by prayer and the laying on of hands by the presbyter.

5. The presbyterate and the laity shall have equal voice in the councils of the Church with the Episcopate, and the official duties and powers of the bishops shall be determined by constitutional enactments requiring the concurrence of the representative legislative bodies of the Church. (The constitution of General Convention, the supreme legislative body of the Protestant Episcopal Church, already requires concurrence between the House of Bishops and the House of Clerical and Lay Deputies for legislation, and also makes provision for votes by orders in the latter House.)

7. The present constitutional rights of congregations shall in no wise be affected by this union unless and until the United Church may see fit to modify them.

8. Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at baptism, and are admitted to the Holy Communion. Confirmation, as a representative rite of the whole Church, shall be administered by a Bishop or by a duly authorized Presbyter.

During negotiations for organic union there will be thousands of ministers in both Churches who are not authorized to minister in the other. Provision is made for this situation by the suggestion of an *ad interim* arrangement which will make it possible for clergymen of both Churches to administer the Word and Sacraments to all members of the United Church. The rite by which this aim is accomplished shall not be regarded as ordination *de novo*, but as a supplemental ordination. The expression "supplemental ordination" is intended to imply that he who receives it is recognized to have been truly ordained to the ministry of Christ's Church, and that by the supplemental rite he receives such further grace of orders and such authority for the wider exercise of his ministry as, according to God's will, may be conveyed through the action of the Church in and by which the rite is performed.

The gist of "Basic Principles" is that in the United Church both the episcopal and the presbyterian principles shall be preserved by the preservation of the distinctive features of each; on the one hand of the Historic Episcopate, and on the other hand of the Ruling Eldership. The Ruling Elder is the ordained layman who has been set apart by prayer and the laying on of hands, and who thereafter as the representative of the congregation shares with the ordained minister in the spiritual oversight of the congregation and in the representation of

it in the councils of the Church. It is characteristic of the American tradition to recognize the duly elected representatives of the people, in Church as well as in State. The Ruling Eldership will be as truly an enrichment of Anglican polity in America as the diocesan bishop, the *pastor pastorum*, will be of Presbyterian polity.

The solution proposed in "Basic Principles" is the only adequate solution which has yet been proposed for the problem which proved a stumbling-block to negotiations in 1886-88, that of reconciling the episcopalian requirement of the Historic Episcopate with the presbyterian requirement of "mutual recognition and reciprocity." Needless to say, Presbyterians will be ready to accept the Historic Episcopate only if it is offered to them as it is offered in the Lambeth Quadrilateral, free from a dogmatic theory concerning it which would unchurch them, a theory which is not imposed upon any episcopal candidate for ordination. Needless, also, to say, the Episcopalians will accept the Ruling Eldership only if the Ruling Elder remains in the United Church what he is now in the Presbyterian Church, an ordained layman without any sacerdotal prerogatives.

Many problems still remain to be solved, notably that of successfully merging the diaconate with the Presbyterian licentiate. Appeal to Scripture will not help here, for the Presbyterians already have deacons who do not resemble ours, but perhaps more nearly resemble the Seven to whom were entrusted the care for temporalities. *Solvitur ambulando*. The matter was not mentioned in the Lambeth Quadrilateral, and we shall have to look for a future Lambeth Conference for guidance in this and in several other matters. But a very great thing has been accomplished. For the first time in ecclesiastical history we are confronted with reasonable proposals, sponsored by responsible and representative Commissions, to bridge the gulf between an episcopal and a non-episcopal Church in a manner which preserves the dignity, self respect, and characteristic tradition of both.

This is not to say that the going will be easy. It will not be easy. Already there are objections to the proposals, some of them based upon misunderstanding and some upon prejudice. It is feared by some that the proposals do not go far enough, that they provide for a federated Church but not for a United Church. This is a real danger, and it can only be met by wise and constructive legislation, providing that the intention of the two Churches to achieve organic union be carried out.

Others think that the proposals go too far, and dread them because of their very effectiveness. They do not want organic union with any Protestant Church. They want reunion with Rome. But this is a hope to which the Church of Rome long ago interposed the obstacles of its demand for unconditional surrender, and its failure to participate in the ecumenical movement.

Still others think that the two Churches should first heal their internal schisms. But the Presbyterian Church in the U.S.A. is already conducting negotiations with the Southern Presbyterians; and the Protestant Episcopal Church is exploring the possibilities of reunion with the Reformed Episcopal Church. Success of the larger enterprise should help, not hinder, these smaller integrations.

OVERSEA STUDENTS AND WAR CONDITIONS

By MARY TREVELYAN*

EVEN in peace time it is not always an easy life being an oversea student in a strange country. In war time it is extremely difficult. When war started in the autumn of 1939, there were thousands of oversea students in England, and it is the purpose of this article to try to describe what has happened to some of them during the last three and a half years.

During the first nine months of war many students, particularly from the East, took the opportunities which were still available for them to go home. A few, in a panic, chartered expensive aeroplanes to fly them home, and some of us wondered what their fathers would say when they had to pay the bill! But the great majority of students from India and Africa were anxious to stay and help the war effort and also, if they could, complete the studies for which they had come to England. One or two students had already left home when the war started and they arrived, after many adventures on the high seas, in a strange England. Only a few brave spirits started from home after the war had already started.

Then, in London in 1940, there were a considerable number of Indian, West Indian, African, Chinese, Malayan, and Japanese students. There were also hundreds of refugee students from almost every country in Europe who could not leave England if they wanted to. There was no call-up for students then, though later some of them became liable to military service. The colleges were still functioning normally, and apart from the pressing anxiety of the refugees about their homes and the fact that no new students were coming from abroad, the student situation seemed more or less normal. In some ways it was even improved, for before the war the refugee students had suffered a great deal from spies, and those energetic people disappeared overnight when war was declared.

The first event to have a real effect on the lives of the students was the institution of Tribunals for all aliens. They were to be classed as "C" if considered genuine refugees from Nazi oppression and friendly to this country; "B" if slightly suspicious, when they were interned or deprived of the use of bicycles and cameras (a regulation which soon became general); and "A" if extremely suspicious, when they were immediately interned. The students were very nervous of these Tribunals, but they were, on the whole, quite fair, though it was obviously easy for any suspicious person with a good story to get through their vigilance, at least for a time.

In June, 1940, came the great round-up of all enemy aliens for internment. Rumours spread like wild-fire that week, particularly that they were to be sent to America. This was the country which many of them had been trying to go to for a long time and they were cheered

* Miss Mary Trevelyan is Warden of Student Movement House, London.

at the prospect. But then came the news of the sinking of the *Arandora Star* and the drowning of many internees, and everyone became frightened and apprehensive. They were sent, most of them, to the Isle of Man and other camps in this country for a short time, and they endured very bad conditions. Worse still, in July many of them were shipped abroad, with only the clothes they stood up in and often with no chance to say good-bye to their families. It must be remembered that it was probably the right move on the part of the Government to intern aliens just then. The invasion scare was at its height and, as one alien who suffered greatly in a bad camp said to me later, "We would have been dangerous people if there had been an invasion, for we should have been the first to panic; we knew too well what it might be like." The students ranged in age from eighteen to twenty-five, most of them had suffered considerably from the Nazis already, many had been separated from their families; they were lonely, homesick, and "nervy" at the best of times, and this was a very hard test for them. How did they come through it? In my opinion, amazingly well. They were shipped in their hundreds to Australia and to Canada, tired out, exhausted with journeys of incredible hardship, having lost most of their possessions and even further away from anything familiar and connected with their homes than they had ever been before. The camps were, at first, very rough, but within a very short time some of these camps had been transformed into model communities. Universities were started. The older men, many of them Professors of European Universities, undertook to teach the younger. Workshops were set up, there were cafés run by the internees, camp orchestras, camp magazines, and even "Parliaments" with their Camp Leader as Prime Minister, and his "Cabinet Ministers" duly elected to support him. After some months of this process of adjustment to a community life, many of the internees managed to settle down to some kind of an ordered life; but two things were always present to remind them of their position. One was barbed wire—and those who have lived behind barbed wire, unable to get out, will never forget it. The other was the possibility of release, an exhausting process of hope and despair. All the "C" class aliens were interned, those who, so few months ago, had been pronounced by English magistrates as "genuine refugees from Nazi oppression and friendly to this country." They were all people who had looked on England as their refuge from a great terror—and they were puzzled, resentful, bitter, hopeless for a long time. Yet, when they came back to England, and many hundreds were eventually returned, their lack of bitterness was really remarkable. Some were able to continue and complete their studies, many took the offer of service in the Pioneer Corps as a condition of release and are now doing gallant, and often thankless and disagreeable labour work in that Corps. Though the experiences many of them went through during internment were such as to break strong men, very few of them were really the worse for it, because they would not allow themselves to be defeated in spirit. No words can be too high praise for their undaunted courage. Now many of the refugee students are employed during the day and are struggling to complete their degrees by working at nights. It is

of urgent importance that they should obtain their degrees if possible, for their problems are by no means ended when the war is over, and qualifications will be very valuable.

When the blitz on London started in September, 1940, most of the London colleges evacuated into the country. Living was much more expensive in the evacuated areas—if you know how, it is possible to live on almost nothing a week in London—and many oversea students were unable to follow their colleges. They stayed in London in cheap rooms in dangerous parts of London, and kept as cheerful and smiling as any Cockney. Two Hungarian girls were in a house which received a direct hit. They had slight injuries, but after a week in hospital they both went on as usual. Among members of Student Movement House, the International Club for Oversea and British University Students, there was a competition as to who could get round first when the air raid was over and sign their names in the club book. Many lost all their possessions, and they had no money to replace them; many were homeless for days at a time owing to time bombs. One morning a young German girl appeared at the Club at 4.30 a.m. bringing two Czech babies with her whom she had rescued from the house in which she was living in Bloomsbury. She had left all her own things behind, and thought only about the comfort of these children. The men, all nationalities, were fearless fire-watchers and many did gallant work putting out fires. All aliens had to obey a midnight curfew, but fire-watchers were badly needed, and some of the students had some amusement volunteering to be fire-watchers and then asking the police, who were extremely puzzled, what they were to do if there was a raid after midnight!

In December, 1941, it was not only the Europeans who were refugees. The Japanese students were interned as soon as Japan entered the war. The Chinese, Malaysians, Javanese all became completely stranded from their homes, without money on which to live. To-day the great majority of them have absolutely no knowledge whether their parents are alive or dead. They seem to be cut off even more completely than the European students. But they, too, carry on gallantly.

Then there are the students from the occupied countries, such as Norway and France. From these two countries many hundreds of students have escaped, often with the Gestapo at their heels, and have arrived safely in this country. (Some had to choose between the Gestapo on land and a hurricane at sea, and some gallant young men lost their lives because they chose the hurricane.) They come to England and join the Forces of their countries. They suffer, like the others, from the unnatural separation from their homes and families. Many of them are very young and very homesick. At first they find it very difficult to settle down here, for, after all they have gone through, it hardly seems to them that England is at war. We have concerts, lectures, the bands play in the Parks, things seem comparatively normal. After a few months they get on their feet. But they are always torn with conflicting thoughts. Should they have stayed in their own countries? Would they have done better to remain at home and be killed? They feel too safe here. Some of them also wonder what their reception will be when they get home. Yet it is a

matter of great thankfulness that so many of these young men and women have managed to get here, for in their own countries not many of the best will be left to help rebuild when the time comes.

Among those who are not refugees in the accepted sense, people who could have gone home when the war started and are now prevented by lack of shipping, are the Indians, Africans, and West Indians. It is well known that the lot of a coloured student in London is not to be envied. They meet constantly with colour discrimination. Their come to this country as sons and daughters of the Empire and their reception, only too often, is unfriendly and antagonistic. It is probably true to say that most of those who are here now have suffered a good deal in England. Yet many of them are doing splendid work to help the war effort. The record of the Indians in the R.A.F. is magnificent. They have steady nerves and make excellent pilots. Africans have done notable work in Civil Defence in London as well as in the Forces. A great number of coloured students are now doing important Government work in engineering and aeronautical works. They deserve all credit for the whole-hearted way in which they have shown themselves willing to help a country which has often misunderstood them, has never been very friendly, and has caused them unhappiness and bitterness both here and in their homes.

Here, then, is some account of the kind of things which are happening to oversea students in this country under war conditions. That it is a matter of the greatest importance how they fare in these critical years anybody who has thought about them for a moment will agree. For these young men and women will have a considerable part to play in the re-making of this battered world when the war is over.

It is perhaps not generally realized that the great majority of these students are not Christian. But they are living, at a very impressionable age, in a Christian country. (It is, I think, the greatest tragedy of the younger generation of Jews that they have lost the one thing that bound their nation together throughout their history of wanderings—their religion.) Very few of them face any settled prospects after the war; they see little chance of returning to their families or to the home towns they knew. How far do Christians realize the responsibility that is theirs? Here, in this country, are hundreds of the "coming" generation from many different countries. Does the fact that they are living in a Christian country make any difference to them? There is a very great opportunity, not so much by direct "conversion" as by the influence of Christian homes on these young people, but it is an opportunity which may very easily be missed in the pressure of life in war-time.

At least it is worth remembering that many of these students are spread all over the countryside—in the Forces, in employment, in Government factories and workshops. They miss home life more than anything, and any friendliness shown to them is deeply appreciated. The experiences they have gone through have made them old for their age, but they are a fine body of men and women and, given the opportunity, the part they will play in the post-war years will probably be the greater for all they have endured.

REVIEWS

THIS SIGN; *The Annual Report of S.P.G.* By H. P. THOMPSON.
Price 6d.

BUILDING FOR TO-MORROW: *The Annual Report of C.M.S.* By
P. L. GARLICK. Price 6d.

THE fortunes of war have affected the two leading Missionary Societies of our Church very differently. The Annual Report of the S.P.G. is mainly the story of internment, flight, and heroism too, of its European agents, resulting finally in the complete frustration of their work in all the Far Eastern dioceses through conquest by Japan. The Society is building up a reserve Fund with which to come to the help of the native churches which they have been compelled to leave. They must now shoulder their own responsibilities, and will sorely need money for rebuilding churches and hospitals, and aidance in all branches of education and worship. In India, unrest has hindered progress, but has also revealed the loyal devotion of the Christian community. In Africa, the native Christian is proving himself a soldier and winning the respect of his white comrades, but there is bewilderment at the spectacle of Christian peoples at war with one another for no reason that he can understand.

The Society reports a largely increased income, with a further gift of £10,000 from the Episcopal Church of the United States, and will be able to provide a 10 per cent. cost of living bonus to its agents in India, and restore the heavy cuts in grants in West Indies, and allot them an additional £5,000 grant.

Building for To-morrow is most encouraging reading. It tells of great opportunities in Egypt, steady progress in the Upper Soudan, new openings in Persia, while in Free China, where most of the Far Eastern work of the C.M.S. is situated, missionaries have had great hardships, but most always great opportunities also, which by God's grace they have been able to use.

In spite of all difficulties, new recruits are still setting out, and a total of 332 have sailed since the war began. With increased support at home and increased needs abroad, the Society is able to plan a forward policy in a three-year plan, in terms of maintenance, upbuilding, and development, and appeals for an additional £33,000 in 1943 to maintain its work efficiently by means of increased grants to meet the cost of living. The new Secretary, the Rev. M. A. C. Warren, has a hard but encouraging task before him.

E. G. WELLS.

THE CHURCH OF THE EASTERN CHRISTIANS. By
NICOLAS ZERNOV, D.Phil. S.P.C.K. 2s. 6d. and 4s.

Everyone who has been working in recent years for the cause of Anglican and Orthodox *rapprochement* must have felt the lack of cheap, concise, up-to-date, and well-informed books dealing with the doctrine and practice of the Orthodox Church and with the history and prospects of the reunion movement in such a way as to capture the imagination and inform the mind of the ordinary intelligent Churchman or woman who is not a specialist in theological or historical matters. Such books as have been available have usually dealt with only one section of the Orthodox Church (as, for example, those of Mgr. Constantinidis, Miss Kephala, and Mr. Donald Lowrie), or, like those of Fr. Bulgakov, Professor Arseniev, and Professor Zankov, have assumed a certain interest and knowledge of the subject at the start. Furthermore, being for the most part written by foreigners, they have frequently suffered from weaknesses both of presentation and language which have made them unsuitable for purposes of propaganda. The present book is almost entirely free from these drawbacks. The experience of speaking and writing for English audiences of every conceivable type which Dr. Zernov has acquired in the fifteen years during which he has been travelling secretary of the Fellowship of St. Alban and St. Sergius has enabled him to produce by far the most practical and comprehensive manual of Eastern Orthodoxy for English readers that has yet appeared. It must be admitted that there are occasional statements with which an Anglican (and, we understand, even an Orthodox) might feel inclined to disagree, but the book is on the whole written with admirable impartiality and detachment. Its value is enhanced by a most useful questionnaire and bibliography, and it will be found equally suitable for private reading and for use in study circles and classes. Dr. Zernov is to be congratulated on a brilliant work of popularization, of a type which is all too rarely met with.

E. L. MASCALL

ALFRED BUXTON, of Abyssinia and Congo. By Norman Grubb
Lutterworth Press. 174 pp. 5s.

This little biography is an interesting study of a man fired with the spirit of world-wide missionary venture. When still an undergraduate studying for the medical profession, he felt an urgent call to the mission field—more particularly to Africa. After some months of heart-searching deliberation he became finally convinced that this was his vocation in life, and against his father's advice he proceeded to the Belgian Congo with the experienced missionary, C. T. Studd. Here he met with some measure of success; but a few years later he decided to transfer his efforts to certain remote parts of Uganda. Finally, after several years of work there, he passed on to Abyssinia.

His daring journeys through some of the most unfrequented parts of Africa and the difficulties he had to contend with are graphically told. But perhaps the most interesting chapters of the book are those recounting his attempt to revitalize the Ethiopian Church and particularly

his success in persuading the ecclesiastical authorities there to allow the translation of the whole Bible from the dead language of Geez into the native Amharic.

In reviewing his life-work, he may be criticized by some for attempting so much in so short a time over so wide a field. His biographer discusses this aspect fully and fairly, and takes some pains to justify these ambitious aims. With what success must be left to the individual reader to decide. But Alfred Buxton was a rigid fundamentalist; and there seems little doubt that his convictions of divine direction were sincere, and when these gripped his soul nothing could deter him from his purpose.

This is certainly a thought-provoking and challenging book, and it will therefore be read profitably by those interested in the comparative study of missionary methods.

F. H. S.

DOM BERNARD CLEMENTS IN ACCRA

The Bishop of Accra writes :

The sudden death of Dom Bernard has come as a great shock and grief to us. It is true that more than twelve years have passed since he left this country, and only five brief years did he spend among us, but to some men it is given in a short time to accomplish a great task. Dom Bernard came to us—was, I believe, verily sent to us by God—at a critical time in the history of the Diocese, for we were just beginning to train Africans for the Ministry. The whole future of our church in this country depended, humanly speaking, on the first generation of native priests; and the selection of candidates for the Ministry, the kind of training best suited for a country so unlike our own, the laying of a foundation, and the building up of a tradition when there were so few landmarks and so little experience to guide us, presented problems as formidable as they were momentous for good or for ill.

Dom Bernard brought to his task qualities which were perhaps unsuspected by those who knew him best, and as the scope and responsibilities of the work developed the whole man grew in spiritual stature and strength to meet them. Not a theologian in the technical sense, he was a man of wide and deep reading, and he was able to impart such knowledge as he had made his own so that it sank into the hearts and minds of his students. What they needed was a clear and definite knowledge of the teachings of the Christian faith so that they could take a true and living message to perplexed and hungry souls; and this was just what Dom Bernard was able to give them. He had a keen and delicate sense of beauty, to him worship was a beautiful thing, and by the services in the College chapel, by his own life and example, and by the teaching which he gave, he showed his men how to worship God in the beauty of holiness, to draw out what was best in African customs and ceremonies, and to adapt and ennoble to the worship of God those very things which made their appeal to the African mind.

Dom Bernard genuinely liked the country, he liked the people, he was fascinated by the colour of African life, he revelled in the quaintness of African ways, and he was not afraid to show it. Happy and buoyant, he radiated happiness wherever he went. He was such a very human person, with his openly expressed likes and dislikes, his peals of laughter, his love of a good story, the affection of his greetings, the intimate way in which he linked his life with yours. If he liked the Africans they certainly liked him; his very size appealed to them, that huge, burly form moving so slowly and impressively, they felt that here was a big man, a man whom they could trust and follow, and they showed it. Yes, he was bigger than we knew, as he proved when he left us all too soon to show forth entirely diverse gifts amid utterly different surroundings.

He was known in England as Vicar of All Saints, Margaret St., as a preacher who appealed alike to the highly educated and to the man in the street, to the public school-boy and to the men at the universities. When war came his power as a broadcast preacher was recognized to the full, no one else seemed so able to understand, to interpret, and to satisfy the needs of ordinary people, and thousands who never saw his face learnt to lean on him and were sustained and inspired by his message.

All this was a great work—how great we shall only realize now that we have lost him—but I am inclined to think that it was not his greatest work. I believe that the greatest work of his life was done during those few short years in Africa when he stamped his personality on and changed the direction of the life of an infant church. You see here he influenced the stream of life at the source. Where that stream will flow, through what banks it will pass, what fields and lands it will fertilize, is hidden in the womb of the future. But one thing is certain. In generations yet unborn men will think, speak, act differently, nay, themselves be different men because of the ideas and the faith of the man who influenced the stream of life at the source. That men may never realize their debt, that they may never even know his name, does not matter. Ideas cannot die, faith cannot perish, the stream flows on.

A day or two after the news came of Dom Bernard's death I was passing through a town where there lived a native priest who had been trained by him, a child of Dom Bernard's is the name by which they still are known. I broke the news to his disciple, who could hardly believe at first that one so full of life, so full of the joy of living, was really dead. For a time he was silent, stunned, lost in grief, and it seemed as though no words would come to express the agony of his soul; and then, speaking as though to himself and not to me, he said, "Oh, my dear Master, my dear Master, you were the best friend I ever had. I never knew till now how much I loved you."

From The Golden Shore.

REVIEWS are contributed by the Rev. E. G. Wells, Rector of Overton and Secretary of the Winchester Diocesan Missionary Council; the Rev. E. L. Mascall, Sub-Warden of the Bishop's Hostel, Lincoln; and the Sub-Editor.